

# AT WORK

WHOLE No. 36.

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head falling forward and my entire inability or desire to rouse myself.

In this condition I died, at what hour I know not; it probably may have been some six hours after my physician's departure. I have a slight remembrance of some person trying to enter my room, and finding the door fastened they knocked, but I was then coming under the influence of the drug, and may have requested to be undisturbed. Beyond this last imperfect earth event I know nothing of my death struggle; I passed from earth life like a sleeping babe, have no remembrance of pain; the nausea referred to soon subsided, and my earth trials as a mortal ended in apparent oblivion, amid fancy sketches of early life, when "childhood's dreams are summer to the heart." If God's mercy folded the mantle around the agony of a disappointed man, it was bliss indeed. I brought nothing into this world and it is certain I took nothing out. My last coherent thought was a curse upon my destroyer, *chased from memory* by a childhood's dream, for from the first dawn of the vision every experience of my manhood faded away, giving place to the joys that once were mine, a father's smile and a loving mother's caress; wife and children were all forgotten; my parents' arms seemed my resting-place, and as an infant claps his mother's neck to nestle in a true love's breast, did I hug the phantom dream of a dawning earth life as the last tribute of its experience as a man.

Thus the Broker's victim perished, and was buried. His loving wife and children erected a tablet "in memory of" an affectionate father and husband, and so it is on earth recorded of me; but the veil of Eternity will disclose a true tale, and Futurity will unmask the delusion I had around the tribute of *their memento*, but Truth will not rest in silence with the world.

For the Spiritualist at Work.

#### THAT HOLLOW GLOBE AGAIN.

BY WM. F. LYON.

Well, Van Hyatt has been heard from once more. This breathing volcano has been, it appears, for some time in a state of eruption, and if it should continue there is no telling what may happen. Thus far we may congratulate ourselves, very little damage has occurred. The mountain has evidently labored to the extent of its powers, but the mouse brought forth seems but a diminutive specimen, and no way calculated to produce alarm. In fact, we are encouraged to hope that we may still survive, and that the Hollow Globe, so far from being smashed up by this feeble assault, will continue to roll on as placidly as before. Really, we thank our friend for giving it so much notice, and favoring us with an opportunity to make these replies. I wish very much that we might justly conclude our critic to be a man of extended scientific knowledge, for in that case we should have little to fear in the future; but the general character of his criticism is evidence quite sufficient of his incapacity. It is an unmistakable index, showing him to be a very careless observer, as well as superficial thinker. An abler person could have made a review of the book very interesting, without exposing himself to the ridicule of his better-informed readers.

In the first paragraph which demands the least notice whatever, we find a specimen of his shambling, crude philosophy, as follows: "Even after the formation of water upon the earth's surface, the crust was rent in twain, and the conglomerate ball was *churned* together, grinding the rocks to powder, thus forming soil, that acted in perfecting the crust."

Think of it, the crust rent in twain, or in two pieces, and then the conglomerate ball churned together. This idea must have originated with the critic, and as it's about the first one thus far he has not borrowed, he should have full credit. But let us suppose a molten mass, 8000 miles in diameter, heated with an intensity beyond all human conception, the Igneous folks say the heat was ten thousand times greater than red hot iron, and this immense globe of seething liquid fire simply pent up and held by a crust so frail that it was habitually broken up and rent in twain after the formation of the waters of the ocean. What kind of churning does our critic think would have taken place! Only just grind the rocks together a little in order to make soil, he says; but what does Nature's pages unfold! The plates of a steam boiler become heated to redness only, and the introduction of a small

quantity of water produces a fearful explosion. Now, what kind of an explosion would we expect from an intensely heated globe of molten lava of the above size, when brought into direct contact with the waters of the ocean? The human mind is quite incapable of instituting a comparison between the most terrific boiler explosion ever produced and that which must take place if the ocean could be introduced to the embraces of such a body of incandescent heat. It is a well known fact now that the caloric and vapor in the steam boiler generate electro-magnetism, the same as they do in the heavens during the gathering storm. In either case, when these most potent elements are produced in sufficient quantities, there is an explosion. What, then, would have been the result if there had been such a state of things as our critic describes? As a matter of course there would have been one succession of explosions, until everything of a material character had been reduced to vapor again, and then his world might have commenced anew. The intelligent readers of this paper will fully comprehend this reasoning, if the Professor does not.

"Grinding the rocks to powder, thus forming soil." That thought is worthy a Van Hyatt, and should immortalize his name for a—I must not say what, because friend Wilson says we must not be personal. Nor in mind but his could have conceived the idea, that soil, the upper stratum of the Earth, could have been formed at that early period in the history of our globe by such a process of "churning." Not a single geologist who has written, has expressed such a thought; they have put the soil where Nature placed it, upon the surface, above the drift, the Tertiary, secondary, not beneath all the sedimentary deposit, "conglomerated" with the original granite. It is well understood that all stratified rocks are the result of sedimentary deposits, which were formed beneath superincumbent waters, and in many places some miles of these deposits intervene between the granite beneath and the soil above. As these secondary rocks have required almost infinite ages for their formation, then this inconceivable lapse of time has passed between the granite and the soil, yet our critic has given us the astounding information that they both belong to the age.

Again, he says: "The globe has been aduced, this internal, explosive force is provided with three hundred safety valves for its escape without injury to the globe." Occasionally, these are found to be immediately pressing wants, and in the earth's crust, with the consequences, follows as a matter of course. Suppose the 'Hollow Globe' is correct, then the inner surface has its proportionate share of Kiraueas, A. Tomboros, Stromboli, and Skaptaa Jokul, that ere long would greatly reduce the habitable space, if not annihilate the hollow altogether."

We quote the entire paragraph, not that it is worth putting into type the second time, but simply to exhibit our author's wonderful intellectual powers. "This explosive force is provided with three hundred safety valves for its escape." Here, then, he finds a terrible explosive force, and safety valves are considered necessary for its escape. What a wonderful display of wisdom and scientific attainments, as we shall see. There are three hundred and three volcanoes and solfataras upon the two hundred million square miles superficial area of our globe. Two hundred and twenty-five of these are volcanoes, of which five only are said to be continuously active, the remaining two hundred and twenty are occasionally active, having eruptions at intervals, varying from a few months to seventeen hundred years, so that usually there are about twenty volcanic eruptions during the year. These simple facts would seem to reduce the safety valves to a remarkable degree.

Practically, in addition to the twenty annual eruptions, we have five regular, continuous vent-holes, to relieve all this vast body of explosive elements, nearly eight thousand miles in diameter, and whose solid contents are about two hundred and sixty billions cubic miles in extent. If the crust is forty miles in thickness which encloses this huge globe of molten lava, then the solidified portion would be about one fortieth part of the whole, so that thirty-nine parts in forty would be liquid fire, the whole solidified crust containing only six billions six hundred and sixty-six millions cubic miles. The American continent is provided with three of these continuously active safety valves—

Villarica, in Chili, one upon an island in Lake Nicaragua, and the famous Popocatepetl, in Mexico. Kirauea, the most remarkable one of all, does duty for the benefit of the Sandwich Islands, while the most diminutive one of all, Stromboli, answers the purpose of the three great continents of Europe, Asia, and Africa. It would seem that Nature has not made an equal distribution of these vent-holes; but probably those who indorse the Igneous theory understand why such very large portions of the Earth's surface have not been provided with these indispensable safety valves.

This internal globe of superheated explosive element is just as near Chicago or Adrian as any other portion of the Earth's surface, and for aught we can see we are quite as liable to have some disturbance in this mighty mass of liquid incandescent fire, right beneath and within these few miles of our own locality as at any other place on the globe. In such a case, this "explosive force" must punch a hole through, or else travel until it finds one. As there has been no holes punched, we must conclude it travels, and from the Northwestern States it might find an occasional safety valve within about four thousand miles, either upon the Aleutian Islands, in Mexico, in the Mediterranean, or upon the island of Iceland.

But suppose we open another page in Nature's mighty volume, and ascertain if possible how much explosive forces go out of their way to find safety valves. Gunpowder is an explosive, and this property depends upon its wonderful power of expansion when ignited, and the instantaneousness in which the expansion takes place. The sudden decomposition of the particles of powder permits the escape of an etherialized element which demands over two thousand times the room when in activity that it did in a latent condition in the black grains wherein it was closely confined and hidden from view. When the miners in the diggings of California wish to pulverize a great hill of cement, they excavate or run a tunnel for one or two hundred feet, as low down under the hill as may be; they then drift laterally some twenty or twenty-five feet, and place in this lateral chamber the desired quantity of gunpowder, which, when exploded, rends the superincumbent mass into small fragments. Why does not this explosive force avail itself of the safety valve which is so near by and all unobstructed? Simply because these forces do not travel out of their way for any such purposes.

It is said that the marvellously potent power contained within nitro-glycerine expands to eight thousand times its original bulk, and penetrates the most solid substances when simply exploded upon their surface. By the aid of this terrible explosive we are boring through mountains that could hardly be penetrated by using anything less powerful. No amount of safety valve would prevent its destructive effects when exploded, as has been proven by numerous disasters which have occurred in the open air. A shaft of electro-magnetism in the open heavens, where it is all safety valve, attaches itself to the topmost twig of a sturdy oak, and in some way rends this monarch of the forest into fragments, even down to the very roots.

And now, right in view of all these astounding facts, our sapient, or sappy ent, critic says that we have two hundred and sixty billions of cubic miles of this explosive force within the bowels of our Earth, and that it "is provided with a few safety valves for its escape without injury to the body politic." Think of it! A "body politic," or crust, only about one-fortieth of the whole, and all the rest explosives; what incomprehensible wisdom! But we will help this profound genius out a little, by simply stating what he does not seem to understand. Intense heat is not an explosive force, any more than intense cold, water, or ice; but intense heat is a terribly positive element, and easily convertible into an explosive by bringing it into contact with water, and when that is done in sufficient quantities, no amount of safety valves could save our friend's "body politic."

If we should heat the plates of the steam boiler to redness and then inject a stream of cold water, you would have an explosion if all the safety valves were open; they might prevent a steam burst, but not an explosion; one is caused by the pressure of steam, the other by electro-magnetism, the same as generated in the heavens during a storm, they are both the product of caloric and vapor.

And now comes another trouble. However

silly this objection may be, it must receive attention. He is alarmingly exercised on account of volcanoes upon the interior surface, and fears that the "habitable space might be greatly reduced by their eruptions." I can but wonder if, with all his scientific acquirements, he ever gave any attention to mathematics. Figures do not lie, just apply a few to this case and you can get speedy relief. We have already made the computation. We admit the shell may be the thickness of your crust; you call it a crust, and fill it with molten lava; we call it a shell, and claim the inside surface is a beautiful world. In either case, crust or shell, it as we have already stated, contains only about one-fortieth of the solid contents of the whole. This vast interior is seven thousand nine hundred and twenty miles in diameter. Now, if possible, use a very small amount of common sense, combined with arithmetic, and you can discover this objection to be puerile to the last degree.

The superficial area of the concave surface of a spherical shell the size of our globe, and forty miles in thickness, would be only a little over three millions square miles less than the exterior, and it would require thirty-nine entire shells to fill up the interior space, and yet this wisecrack expresses great fears lest a few volcanic eruptions upon the inner surface might reduce the area so as to render it uninhabitable. It has been calculated that Skaptaa Jokul, in 1783, threw from its crater a sufficient amount of lava and debris to form a globe six miles in diameter. It would require 1,743,363 such eruptions to cover the interior surface, one mile in depth, and then the interior space would be 7,918 miles in diameter. It is nearly a century since this remarkable eruption occurred, while sixty years have passed since that vast amount of ashes issued from Tomboro, and seventeen hundred years since Pompeii and Herculaneum were buried. Further comment is unnecessary. The intelligent reader will readily discover that interior volcanic eruptions, even if they should be a hundred fold greater than upon the exterior, would in no way interfere with our general theory of the earth is a spherical shell with a well as outer habitable surface.

We have now written quite a number, and have barely graphs. At this rate our reader may expect a series of articles, and we indulge in the hope that they may be of interest to the general reader. Our learned friend has thrown down the gauntlet, and we readily take it up, and propose to meet him until the "hollow thing" is "weighed" at least. And now we invite our friend to challenge him to a public or private discussion upon this subject, and if he will come to Adrian he may meet, not only the visible authors face to face, but may converse with the invisible, but real, authors of the work in question. He shall have every opportunity to debate with them or us at our expense while he remains.

We have reason to think that he has used his best endeavors to bring the contempt and ridicule of the public to bear upon all concerned in the production of the Hollow Globe, and if we have used any indecorous expression in reply, we offer this as our apology. We earnestly invite any candid and honorable criticism upon our book, and trust we shall ever treat those who offer such in the most gentlemanly manner; but when criticism degenerates into ridicule and slang, it utterly fails to accomplish its legitimate purpose, and may well be treated with that contempt it so justly merits. Hereafter we shall endeavor, if possible, to lose sight of the critic and simply examine his shallow suggestions in the light of common sense and philosophy.

A SIMPLE BAROMETER.—The *Mobile Register*, says:—"On board the Mexican steamer is a barometer of the most simple construction, but the greatest accuracy. It consists only of a long strip of cedar, very thin, about two and a half feet in length, about an inch wide, cut with the grain, and set in a block, or foot. This cedar strip is backed or lined with one of white pine, cut across the grain, and the two are tightly glued together. To bend these when dry is to snap them, but on the approach of bad weather the cedar curls over until the top at times touches the ground. This simple instrument is the invention of a Mexican guitar-maker, and such is its accuracy that it will indicate the coming on of a 'norther' full twenty-four hours before any other kind of barometer known on the coast. Had this been the production of Yankee ingenuity it had been patented long ago, and a fortune made by its inventor."

## SPIRITUALISTS, PREPARE FOR THE CENTENNIAL.

*What has been done to Establish our Religion.  
What Remains to be Done.*

The Spirit's ceaseless tread is lighter than noiseless air;  
Their voices softer than finest harp play'd by zephyrs fair;  
Yet their voices and their tread resound from pole to pole,  
Like music in the spheres, are heard by every living soul.

In twenty-seven years Spiritualism has been carried to every land, whether civilized or savage. The missionaries have been spirits, and their assistants spirit mediums. They are found working together in all countries and among all people. The ignorant have obtained knowledge of heaven and its spirit inhabitants, and are made joyful and glad. The learned have been divided and critical; those who have examined it, candidly and fairly, have been convinced that spirits live without a body of flesh and communicate with us who remain in the body. Bigots reject such conclusions with scorn, and persecute mediums; as they have been by Jews and Christians, since Saul's edict against persons having familiar spirits, in all their countries, yet no religion ever gained so fast by peaceful means. Angels have entered every honest, earnest, faithful person who wished for truth and spirit knowledge. Even the republic of America was not as well known, twenty-seven years after the declaration of independence, by all the people of the earth, as Spiritualism is now.

This shows that phenomenal Spiritualism is the basis of all religions, or the natural religion of all people, savage or civilized, and we can safely leave it to be promulgated by the angels. And all they call upon us to do is to give them a fair chance; form orderly, harmonious, peaceful circles and meetings, protect the mediums, and desire of them true heavenly knowledge and earthly wisdom. So far, all religions have a general agreement; but at this point comes the separations that make national and sectional artificial religions; each one having their special moral, social, and sacrificial rites and ceremonies, that they say is the only way to salvation and happiness in this world, but more especially in the world to come.

Having got at the root of the matter that makes the different religions, our duty is to make a humane religion that is as natural to all people as is our phenomenal religion; all people agree that the best moral principles are those that guide to a good life; that is, under the influence of a good conscience, and the universal agreement, that the person who lives the best moral life is the best person. The purest and most undefiled religion is that which is based on the purest and most undefiled of bigots in any age murder would monuments sacred to

the authority of the Roman Empire a murdered in Judea. This man finally the God of the Empire and the Christ of the Christians, and their religion was as far as the Empire had power, and farther. It resulted in a Christian religion that is a curse to mankind, and in a Protestantism that has been a blessing. This Protestantism has resulted in a new religion, Spiritualism, which is bound to rid the world of all artificial and sacrificial religions, Christs, Saviors, and Gods, and establish the true religion and Savior of all people; let us compare the basic principles of those two religions that are contending for supremacy and power in America.

The Christian's first and great command is, you shall love the Lord your God with all your might, mind, and strength.

The Spirit's first command is, you must get knowledge.

If the experience of mankind has established one thing certainly, it is that knowledge is the greatest blessing and savior of all people that they can obtain; it naturally associates with wisdom, and establishes a love and justice among the people that none of the Gods of Christians or Pagans have equaled; spirits do not tell people to love so much as Christians do, but they tell them to deal justly, and the result will be that they will love the God power that made them, without making profession of it. The professional God lovers have been the wickedest, cruelest people on earth; the contrast between people and nations who spent their time in getting knowledge, and those who spent it manifesting their love to their Gods, is so great in favor of knowledge that no intelligent, unprejudiced person will hesitate to say that the first command of the spirits should be adopted.

Christian's second command: You shall love your neighbor as yourself.

Spirit's second command: You shall give your neighbor the rights you claim for yourself.

The Christians' love of their neighbors has proved as variable as that of sexual sweethearts before and after the honeymoon; it was simply professional, and was often made to deceive, torture, and murder the victims they could lure into their power. The spirit command allows of no such fraud, whether you love them or not you must do right by them, and to make it definite what those rights are, it is distinctly stated you must give them equal rights with yourself in your societies and by State and national laws. The kind of love which the professional Christian lover has for his God and neighbor can be truly estimated by the last command of their Christ and God, after he had been a spirit forty days, and may well be called their holy ghost's command.

Christian's third command: He that believeth not their gospel shall be damned.

Spirit's third command: You shall not damn or condemn any person for belief or want of belief in any gospel.

There is a direct and palpable contradiction in the commands on the basic principles of Christians and Spiritualists, which directs them how to act toward those who differ with them in opinion. The Christian dogma and command is a barbarous doctrine, only fitted for ignorant barbarians, as the Romans were when they adopted Christianity, and it was enforced upon other people by their military power and by torture and murder; in this way people were educated to believe in the Word of God; but as soon as people were sufficiently civilized to adopt Protestantism and declare the right of private judgment, they began to nullify this barbarous idea. They did not repudiate the damnation dogma, but allowed every person to be a judge of what the gospel of Christ was; yet they were murdered and became murderers for belief; but at last they became so divided in opinion that they dissolved their ecclesiastical courts that gave judgments to have unbelievers tortured and murdered, and the pope's bulls became more a subject of ridicule than of fear to the people. Christian revivalists still use the damnation epithets to scare people into the churches, but the more civilized and humane people become, the more disgusting these threats appear to them, and it will not be long before the person who repeats the Christian damnation bible passages to induce person to join their churches and pay their priests, will be loathed and scorned as much as the priests who would now urge fathers and mothers to bring their most lovely and loved children to be sacrificed to save the nation. This is the last of the Christian commands, and one of the blackest and most diabolical ever uttered by man. But the spirits have other commands that are important to make known their great goodness and benevolence.

Spirit's fourth command: You shall have the right to utter your opinions at all times, when done decently and in order. And to put your opinions into practice when they do not interfere with the rights of others.

The best test of civilization that can be applied to a people is the freedom of speech and press which they will permit. If they refuse to hear the pros and cons of any subject, when decently and orderly expressed, they are so far yet barbarians, and are so far ready to sanction mobs, tar and feathers, and hanging. If there are any Spiritualists who are afraid of the respectful and orderly expression of opinions, they not only are opposed to the best spirit communications but are preparing to sanction the most detestable outrages by mobs and laws.

Spirit's fifth command: You must give to the poor, and have it expended so that it will do them the most good.

The real question is, how to support them the best, and make it so they can do the most good to themselves and others. It was the cry of the poor abused slaves that caused the horrors of the rebellion. The cry of the poor down-trodden laborer, if not heeded, will make another brutal, bloody war. The money-changers are merciless in their demands. They speculate, fail, and confiscate the deposits of the poor. And the officers of the government refuse to make arrangements to receive the deposits of the poor, and return them in the time of their greatest need, but leave the hard-worked laborer in the hands of the monopolists, the same as it left the slave in the hands of the master. If the government cannot insure laborer his wages, it can make safe places for him to deposit what is paid to him more than is needed for present use, and in a few years these deposits will be sufficient to pay off the national debt, if the people will elect officers who wish to pay the debt. As long as the present robberies are allowed, but little progress can be made to benefit the poor.

The purest angels of heaven will not permit Spiritualists to make a successful working organization until they assert that the poor laborers shall be the wards of the nation, and the government shall be administered in their interest. As long as savings institutions and freedmen's banks are in the hands of swindlers, by connivance of the government, we can do little more than Masons and Christians are doing. Under present laws and rulers in the States and nation, paupers are made faster than all the benevolent of all the world can supply. It is strange to see Congressmen who would do so much to free the slaves refuse to make secure savings institutions for the poor laborer. It is strange to see a president who was invincible against rebel slaveholders, fall an easy prey to the heartless speculators in soulless corporations, and imitate foolish kings or successful jockeys in his extravagance, who when in the peaceful pursuits of life could hardly get a decent living. But, stranger than all these iniquities, is it to see Christians, who profess the greatest love for their mothers, wives, sisters, and daughters, refuse to let them have their just rights, that they must have to prevent them from falling into the crimes and debaucheries of the age, but instead, by unjust laws, force many of them to become prostitutes, or induce them to be locked in nunneries and become the slaves of licentious priests and their boon companions, beyond the reach of merciful judge or loving father. The love of such Christians, whether Catholics or Protestants, like that of their God, surpasses all understanding in meanness and infamy.

Spiritualists, let us associate to establish the laws of humanity and justice, to relieve those

who are degraded and made poor by the government, and those who are imprisoned or disgraced and vilified as outcasts by Christians. Let us make homes for them—so good that we shall be glad to make our homes like them—and educate them in honorable and useful industries, that make them self-supporting. Let us appeal to the poor, the outcasts, and the victims of religious prisons, who have outgrown their vows, to assist us in this work. By all means let us avoid being guided by professions of love. The Christians have absorbed all the professions of the love of all their Gods and the harmony of all their heavens, and have engendered and practiced upon earth all the hates of their devils and all the tortures of their hells. This shows that Spiritualists should beware of professions of justice that denies equal rights; of love that damns unbelief; of truth that refuses free speech and open thorough investigation. Such professions are made to deceive and defraud the poor laboring people. To prevent the possibility of such deceptions being practiced by Spiritualists, we must adopt the laws of justice and truth, as they appear to us, after full and free discussion in societies, district, State, and national conventions, and in all Spiritualist papers that admit free discussion in their columns. When this is done, the spirits of heaven will carry the glad tidings to all people, and we shall need no other missionaries to promulgate our laws and philosophy.

If the Spiritualists are in earnest to do these things, the centennial year of our nation shall not pass away before the harmonious laws of the purest angels will be the guides of all Spiritualists, and the spirits of heaven shall come and dwell among the people of the earth, and parables and fables will not be repeated any more as God's word; but tests and words that are proved true, such as E. V. Wilson now gives in public, more than any other medium has ever given, will command the greatest attention.

To persons wishing to get the best verbal test of spirit communications, and to obtain the most important laws and philosophy that are required to establish the best working organizations of Spiritualists, I would recommend them to take THE SPIRITUALIST AT WORK, E. V. Wilson, editor—address, Lombard, Dupage Co., Ill.

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527 Milwaukee st., Milwaukee, Wis.

For the Spiritualist at Work.  
MINN. STATE MASS MEETING OF  
SPIRITUALISTS AND LIBERALS.

A large audience assembled at Harrison's Hall, Minneapolis, on the 12th ult., pursuant to call. The meeting was called to order by E. V. Wilson, President *pro tem*. The officers chosen for the convention were as follows:

President—Dr. Severance, of Milwaukee.  
Vice-President—J. H. Walcott, of Minneapolis.  
Secretary—Mrs. N. J. Marston, of St. Paul.  
Business Committee—Mrs. F. W. Hanscom, E. T. Lovell, of Minneapolis, and Warren Smith, of Graham.

The officers performed themselves both prompt and efficient. The work of each day was well laid out and performed with the utmost harmony, and co-operation of both visible and invisible workers and audience.

The speakers from abroad were E. V. Wilson, of Ill., Mrs. J. H. Severance, of Milwaukee. These speakers are too well known to need mention, and yet we should not do justice to public opinion here did we not commend them. Hearing and meeting them for the first time, we were hardly prepared for the almost ceaseless flow of pure, chaste language from the exhaustless mental storehouse that Mrs. Severance possesses, nor the staunch independence of E. V. Wilson. His power of delineating character, giving names, dates and circumstances; in fact, his power as a test medium cannot be rivaled.

Minnesota prides herself upon her home talent, and at this convention all parts of the State were well represented. Were we to touch upon the merit of this home talent, we would not know where to begin, or end. We must, however, speak of Warren Smith, of Graham Lake, as he is just now entering upon the work as public lecturer. Mr. S. is a man of culture, fine talent, and a good speaker; he is zealous in the cause of reform, and we bespeak for him a warm welcome wherever he may go.

The only difficulty experienced at our meetings seemed to be want of time. The sessions were not long enough for the expression of earnest, honest thought that would surge up and overflow in words of cheer and encouragement to each other, and pledges of help from many who, for the first time, identified themselves with reform movements, accepting the Spiritual philosophy as the basis of all truth, embodying the principles of liberty and progress for the whole human race.

There have been several Spiritualistic conventions held at the city of Minneapolis, but

none so largely attended, or so highly commended, as this mass meeting, where no distinctive ism or creed was made the basis of the call. Not a note of discord was heard within or without the walls.

This mass meeting has proved a complete success in every sense in which that word can be used. Many have accepted the truth of the Spiritual philosophy that were unbelievers before; harmony has been established in the liberal and progressive ranks; never before has the press published the daily proceedings of a Liberal convention in Minnesota with such marked courtesy as has been manifested at these three days' meetings. Willing hearts and open hands were ready to meet all reasonable demands; the expenses were \$186.25, and the receipts \$186.35.

The officers were each waited upon by prominent citizens for the purpose of continuing the meetings a week, but the best that could be done at this time was a pledge given to meet again in June next, when either a much larger hall or a grove will have to be secured to accommodate the people who are anxious to know the truth. On the last evening between two and three hundred were turned away for the want of room, and that, too, with an admission fee of twenty-five cents, and while Messrs. Whittle and Bliss were proclaiming the beauty of the bloody atonement near by. In fact, our audience was largely increased by the gratuitous advertisement they gave us, in choice language, such as—those blasphemous reproaches, the Spiritualists, who neither feared God or the Devil. We sincerely hope that those gospel meetings may be in progress when next we meet in convention, for it helps to awaken thought, and when once in earnest, the people will come to the Liberal fold for Spiritual food.

With a vote of thanks to Prof. Ludwig, for the use of a fine organ, the convention adjourned, to meet again in June next.

M. C. MARSTON, Sec'y.

RIPON, Nov. 10, 1875.

E. V. WILSON—Dear Sir: I am requested to write you in regard to our next convention. As you very well know, the efforts of the editor of the *R.-P. Journal* has had rather a bad influence on the harmony amongst Spiritualists; at least, we feel it so. The consequence is, that we have rather hard work to raise funds for our conventions.

Well, perhaps you may say that you are not to blame. Certainly you are not. I wish everybody minded their own business as well as my friend Wilson. However, we cannot control others' actions altogether. But to business; we would like to have you attend our convention, the 17th, 18th, and 19th of Dec.; we know your terms are \$50 for attending a convention, but we do not feel as if we could guarantee that, but we can guarantee \$25, and give you Sunday afternoon for a seance. We will help you all we can, about getting as good an attendance as possible. We hope you will be as liberal with us as you can; we hope the time may soon come when we can pay you all you ask. Mrs. Severance will probably be the other speaker. Please let us hear from you at your earliest convenience.

Fraternally thine, J. WOODRUFF.

REMARKS.—This is but one of many letters we are daily receiving, in regard to the bitter spirit and dirty, unmanly, and anti-Spiritual policy of the *R.-P. Journal* and its editor. But the tide has reached its flow and now comes its ebb, and in the reflux we predict results, such as ruined the Dubuque and Nashua Camp-meetings in Iowa, and kept hundreds away from the Iowa State Annual Convention, that killed and "dug under" the Minnesota State Convention, and paralysed the efforts in every part of the land.

We have for years sustained Grove, Annual, Quarterly, and State meetings all over the West. In fact, have been the bed-rock of finance at these meetings, while he who reviled and misrepresented us, never gave a dollar for the benefit of these meetings, or meetings in Chicago, or elsewhere. Now the tide turns, and in its reflux action we predict that it will sweep away all the blatant, howling crowd that voted themselves virtuous every month.

O God! what manner of virtue is that which needs to be whitewashed every other day! We have a bone to pick and the whitewash to take off of the persons who cry out Free-love and promiscuity, and yet have from one to four divorced wives and husbands lying loose over the land. May the angels save us from all such virtuous beings.—Ed.

## The Spiritualist at Work.

CHICAGO, DECEMBER 18, 1875.

"I am a man, and whatever concerns Humanity is not foreign to me."—TERENCE.

E. V. WILSON, EDITOR AND PROPRIETOR.

Letters and Communications for this paper must be addressed to E. V. WILSON, LOMBARD, DU-PAGE CO., ILL., until ordered otherwise.

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Single copies 5 cents.

No. 36.

Reader, we ask you whose time expires with No. 36, to renew your subscription. We need it and you need our paper. It is all we ever claimed for it, viz., a true, free, practical, Spiritual paper; free from bitterness, spleen, slang, advertisements, and billingsgate. The best selections of poetry are found in its columns; the criticism is keen, sharp, and pointed; the essays are original and full of grand thought; and the Test department has no superior, each statement authenticated as an actual occurrence; the story always good; and the Living department is for woman's thought only; and the editorials always readable.

We intend to be just, and stand on a free platform. Free speech and a free press our watchword, and progression here and hereafter our motto. Come, subscribe for our paper; terms, \$1.10 for 26 numbers.

### THE OUTLOOK.

Everywhere we find signs of progress. Onward is the word, and not content with standing still, we look beyond and behold the Sun of our cause, full of light. The bitter spirit, like chickens, has gone home to roost.

Spiritualists are waking up to their work, and are buckling on the harness for a solid campaign work in 1876, and we prophetically see the results, and they are good. Our Spiritual papers are improving in tone, in spirit, and in thought. This is well and as it should be. Here in the West we have got over the virtuous spasm of the would-be pope, and feel that no one is nasty but the pope and his puppets, who have been howling on to Woodhullism; and now that the epidemic has had its run let us look at results, and ask the stern question, What has been gained?

We answer, So far as real virtue, truth, manhood, and womanhood are concerned, nothing—actually nothing. So far as the subscription list of the *R.-P. Journal* may be concerned, we believe that to-day, the first of December, 1875, it is actually less than it was on the first day of December, 1874; then it had 9995 dead beats, exchanges, non-paying and paying subscribers, the latter class numbering under 6000, and we challenge the *R.-P. Journal* to show a clear list of 7000 subscribers, who pay three dollars each per annum for these would-be called *bona fide* subscribers. Therefore, if this be true, the result is a verdict from the people against its bitter, unmanly, and anti-Spiritual course.

While on the other hand, the *Spiritual Scientist*, the *Christian Spiritual Magazine*, the *SPIRITUALIST AT WORK*, as well as one or two other papers, have sprung into being, and are flourishing. This is a second verdict of the people against the bitter policy of the paper referred to.

One other important fact stares us in the face and it is this—that the Hulls, Woodhulls, Todd, Chase, Jamieson, Lynn, Higgins, Colby, Smith, Ballou, Drake, Waisbrooker, Leise, Brown, and others, are having all they can do. Which is a third verdict of the people.

And the last and grandest of all the rest is the ignoring of gag law by the Spiritualists of Wisconsin, Minnesota, Illinois, Iowa, and Michigan, and the Northwest. This is a fourth verdict, and a Waterloo defeat of the partisan element manifested.

To-day, and after a terrible fight of two years' duration, we are again victorious. Calls are pouring in upon us, on the right hand and on the left, from Colorado, Nevada, Texas, Tennessee, Iowa, Minnesota, Wisconsin, Michigan, Ohio, Pennsylvania, Indiana, New York, Washington, and Illinois. This is a victory that we are proud of, and yet not so proud of

as we are of the approval that our pet, THE SPIRITUALIST AT WORK, is meeting with.

And the only real advantage Mr. Jones ever gained over us was in the surprise caused by his uncalled-for attack on us, for the public never understood the real issue. It was this. We made Mr. Jones pay us 20 per cent. for collecting subscriptions for his paper, and we are prepared to show it by his letter. The charge that we belonged to and sympathized with promiscuity and sensualism was false; it was the cover or pretense for attacking us. We now call upon Mr. Jones to step into Court and maintain his charge, and what does he do. Pleads the Baby act.

Hence, we hold the victory is ours, and never did Spiritualism have a better outlook than now. We ask you to remember all our papers, not forgetting the *R.-P. Journal*, but above all things, subscribe for THE SPIRITUALIST AT WORK. Price, \$1.10 per annum.

### NORTHERN ILL. ASSOCIATION OF SPIRITUALISTS

Will hold their Fourteenth Quarterly meeting in Metropolitan Hall, Rockford, Ill., on Friday, Saturday, and Sunday, Jan. 14, 15, and 16, 1876.

E. V. Wilson, seer and test medium, will be present and give two seances for his. He has no equal. Dr. Samuel Maxwell will attend and answer questions, under control of Dr. Gordon. In this phase, Dr. Maxwell has no superior.

Mrs. J. H. Severance, M.D., will lecture on Health and How to Live. Mrs. Morse, of Joliet, will be present and speak in a trance. This lady has few equals as a speaker and reasoner. Dr. T. H. Stewart, of Kendallville, Ind., will be present, uttering words of wisdom. He is one of our noble workers, and always reliable. Other speakers, seers, mediums, and healers will be present.

We are making arrangements to introduce singing of a high order into our convention, and it is expected that Prof. Hudson, of Indianapolis, will add to the interest of our meetings with his wonderful musical gifts. He will be assisted by a lady who has few superiors as a singer of songs. We expect to "Hold the Fort" with "Ninety and Nine" songs, tests, speeches, and improvisations, such as has never before moved the people to worship humanity.

There will be a lunch table, where meals can be had at cost. Locations are respectfully solicited. Let the Spiritualists of Illinois, Iowa, Wisconsin, and Indiana attend. The Rockford Convention is invited to us to hold this convention in our beautiful city, let us come up in strength, in wisdom, and true brotherhood and womanhood. Let the beginning of the new year, the one hundredth of our country's nationality, 1876, be a year of jubilee in Spiritualism. Let us bury the bitter spirit that has existed in our midst; let us lay the foundation of a Spiritual organization that shall bless for all time, whose bed-rock shall be social, religious, and political freedom. Let the Spiritualists of the great Northwest heed this call, come up to Rockford with provisions, money, blankets, comforts, and robes, for physical comfort, and with white souls, full of truth, sustained by the spirits at work for the redemption of all the families of mankind, through progression here and hereafter.

The Convention will be called to order at 10 o'clock, a. m., on Friday, the 14th of January, 1876, and hold over Sunday, the 16th. The sessions will be governed by strict parliamentary usages.

Spiritualists of Illinois, do not fail to attend this Convention. There is work to do, and work of great importance to our cause. Remember, Rockford, Ill., Jan. 14, 15, and 16, 1876.

DR. O. J. HOWARD, Pres.

E. V. WILSON, Sec.

Lombard, Ill., Dec. 9, 1875.

The wife of Warren Chase has gone on to the Summer-Land, left her earthly tabernacle the last days in November. She was a true woman, and a good wife to a good man.

Sister Amelia Colby gave three lectures in Cairo last month, of which the Cairo friends speak well. Indeed, she is a host in herself, and has few equals. She is at this time in Texas.

Bro. Jamieson is after the clergy in Kansas, Missouri, and Iowa, with sharp sticks. We hear good news from him.

### THE MINNESOTA MASS MEETING OF SPIRITUALISTS

Held at Minneapolis, on Friday, Saturday, and Sunday, Nov. 12, 13, and 14, 1875, proved a grand success in every feature. In numbers this Mass Meeting excelled all other Spiritual meetings ever held in Minnesota, Harrison's large hall being filled from the first evening to the conclusion to repletion, many having to go away for want of standing room, let alone a seat. In fact, on Sunday evening the door-keepers were offered fifty cents a person for the privilege of standing in the hall, but there was not room.

Our readers will remember that this is the meeting that the *R.-P. Journal* refused to advertise. Also that Messrs. Whittle and Bliss, the Revivalists, were in full blast at the Academy of Music, and the Paulist Fathers at the Church of the Immaculate Conception; and notwithstanding all this, there was not room for all that came. Financially, the meeting was a triumph, meeting the expenses, \$185, without any trouble whatever, many coming forward with money to help bear their share of the expense, saying, While we are not Spiritualists, we are willing to pay for the truth. "For the truth shall make you free."

The order of the meeting was all that we could wish; only one Christian gander hissed, and he, poor chick, lost his feathers in short meter, and did not repeat it; but the gosling received consolation from under the wings of his alma mater, the *Morning News*, in the form of a libel on the meeting.

The speakers all done well; in fact, each speaker commanded the close attention of the large audience assembled to hear them. The speaking was noted for its freedom from personalities and the bitter spirit. Good will towards all men and all women was freely spoken from a free platform to free men and women—to free-thinkers.

Warren Smith, Esq., late of Indiana, was on hand, his noble soul overflowing with thoughts divine from on high, overflowing with love for all. Bro. Rogers, late a Congregational minister, now a Spiritualist, contributed largely to the success of the meeting, by speaking wit, that,

"Like the waters of the rill,  
Gently flowing through the mill,  
That grinds never so finely  
As when the hopper is well filled  
With humor uttered divinely."

Then came Portor Martin, the storm after the calm, with brave soul thoughts that quickened each soul into a resolve to stand for the right and all alone more strong than if backed by the world in the wrong. Dear old Sister Colburn, "all ripe for the harvest," blessed all who heard her, with words that cheered the soul, and fed the mind with precious food. God and the angels bless her in her work of love. We shall publish her lecture in a future number of this paper.

Mrs. May Marston spoke brave words for reform, that met with universal approval.

Juliet H. Severance excelled herself, and she is always good. Indeed, she commanded the respect of all who heard her, and was at once taken in charge of by skeptics, who took her to their homes, fairly monopolizing her time; many exclaiming that, If this be she utters is Free-love then are we Free-lovers.

E. V. Wilson went so far beyond himself in his eloquent appeal for true manhood, womanhood, that he won the bitterest enemy present to his support.

Able thoughts and sound arguments were uttered in defence of Monogamy by Judge Reynolds, Messrs. Morie, Robinson, and others, and all joined in condemning the nastiness of concubinage, sensuality, and sexual promiscuity.

Col. Geo. Sweet contributed largely to the interest of the meeting, both by word and deed. Miss Tilton, of Massachusetts, spoke brave words for the good and the true. All worked with a will; thus the work went bravely on.

This Mass Meeting of the Spiritualists is and has been a stern rebuke to the old organization for its bitter and exclusive spirit, manifested in the Secretary's call, viz.: "We say to any and all those tinctured with the doctrine of social freedom, you are not invited to the feast." And yet there was not a bitter word uttered against the old Association or any member thereof, thus setting the example that free speech and a free platform and free thinkers are eminently qualified to conduct a free mass meeting, without discord, inharmony, or the bitter spirit. And this is always the case

with a convention made up of people who are not compelled to vote themselves pure every twenty-four hours.

On Sunday evening the mass meeting adjourned, to meet again in June, 1876, subject to the call of the Committee of Management, who are Mrs. M. A. Hanscom, Mrs. M. Shepard, and E. T. Lovering, Esq., who are deserving of great praise for the excellent and able manner in which they conducted the meeting.

We can not close this report without commending to the Spiritualists of Minnesota the sweet singers, Mrs. Ward, Mrs. Lovering, and D. O. Sweet, who furnished us with good music and fine singing. Let every Spiritualist in Minnesota and Wisconsin remember Prof. Ludwig, who generously furnished the meeting with a splendid organ, free of charge. He keeps all kinds of music for sale, as well as musical instruments, in Minneapolis.

And, Spiritualists, do not forget the Clark House and its proprietor, Bro. Hanscom, who in the generosity of his soul, opened his house to all comers at half fare. Remember that this is a first-class hotel, and that the Hanscoms know how to keep it, and that Minneapolis is a good place to spend the dog-days in.

Long shall we remember this mass meeting, the effect it has produced on the minds of the people of the Northwest, the rebuke it has given to all who cry Purity, and practice that which trammels the soul and bars it in progress. We predict such a gathering of free men and women, in June, 1876, as has never been seen in Minneapolis since Spiritualism had its birth. Let all remember the mass meeting in June, 1876.

For the Spiritualist at Work.

T. H. STEWART'S LETTER.

BRO. EDITOR—And the readers of your valuable paper. I have not forgotten you, nor the claims of mankind generally. From a moral standpoint, your very severe domestic troubles with the long protracted illness of Mrs. Wilson, and last, but not least, persecutions and litigations thrust upon you, that but few knew of, as in case No. 1, (which you will make a note of in your next number) many Spiritualists and others who are interested in the welfare of Spiritualism referring to the now pending case, that your opponent has assaulted before the courts, "for right man, and the whole truth shall be known sooner or later."

The cry now is, among the readers of *R.-P. Journal*, "Let E. V. Wilson withdraw his suit against S. S. Jones, for he (Jones) is being prosecuted unjustly." Will you state the facts in the case? It is but justice to you. You are also urgently requested to visit DeKalb Co., Ind., not to meet malicious slander, but to meet a reverend gentleman in debate. Please attend to this duty in due time, and let the people know Spiritualism still lives; for this Goliath of Gath is spoiling for an opportunity to meet you in a war of words. This same mighty man is of Waterloo, Ind.

Well, Brother, if you are able to bear your many burdens, with the help of the Spirit world, we shall expect, in due time, your presence here, for this field will yet blossom as the rose. One year has wrought wonders for truth and hundreds are anxiously waiting to see the power of Spiritualism through your mediumship, in describing our friends, who come to cheer us on our way to the other shore.

T. H. STEWART.

Kendallville, Ind., Dec. 3, 1875.

REMARKS.—We have but little to say in regard to our fight with Mr. Jones. This much may be of interest to our friends: Moses Woodhullism is not the real cause of the trouble between Mr. Jones and E. V. Wilson, it is only the pretext. The real cause, the bed-rock of all this matter, is the fact that we charged S. S. Jones 20 per cent. commission for selling books, taking subscriptions, and collecting for his publishing house. This commission Mr. Jones refused to allow, and sued us for the amount. We plead no Baby act, but met him in court, on his own terms and at his own time, and on the testimony of himself and his son-in-law he lost his case, and was told by the Court that they were no business men and had no case. So much for suit No. 1.

Now, the readers will please bear in mind that the Moses Woodhull war with S. S. Jones commenced in 1873, and that our name was not associated with this matter in the *R.-P. Journal* until the 28th of March, 1874, and further, that we acted as agent for the *R.-P.*

*Journal*, taking subscriptions for the same, until February, 1874. In February, 1874, Mr. Jones called upon us to settle our accounts, and square up with his house; this we did, and on or about the 2d of March we sent in our account with him, finding a balance his due, amounting to \$5.80, which we sent him. On or about the 8th of March he wrote us one of the dirtiest letters we ever received from any human being, in which he threatened us sharply, saying among other things, that if we did not settle with him in due time we would regret it as long as we lived, "for whatever other mean thing you do, you need not think to get rid of paying me the large sum you owe, thro' this trumped-up account for commission." The time expired, and on the 28th of March he opened up his slang against us, and coward like remained in his editorial chair, abusing us in almost every issue of his paper.

Every statement uttered, so far as we are concerned, is as false as hell, and he knew it to be false, and knew at the same time that we were powerless to defend. In July we met him at his request in court; the result he has carefully excluded from his paper. We now ask him to meet us in court, face to face, man to man, and let the law decide between us, and instead of complying like a brave man, he howls like a whipped cur, and pleads the Baby act.

It is a great coming down for the author of Moses Woodhullism to cry out for help, sympathy, and mercy before those he has for over two years heaped abuse upon, such as never before appeared in the columns of a paper having any claims to respectability. The whole matter is now in the hands of able lawyers, who know what they are about, and can only be decided in a court of justice.

The other matter, referring to the Waterloo soldier of the Cross, will be promptly attended to. —ED.

#### IS MICHIGAN A STATE OF FREE-LOVERS?

In Michigan and several other States are to-day remaining on their statute books, the following is a synopsis:

1. "Any person harboring a fugitive wife or husband, shall be liable for such damages as a jury may determine."

2. "Any person enticing a wife away from her husband, shall be liable for such damages as a jury may determine."

3. "Any married woman holds sexual intercourse with another man, except by consent of her husband, such party shall be liable for such damages as a jury may determine."

4. "If a married woman visits any house, or attends any society, other than religious societies, the husband may order her away and use sufficient force to compel her to leave."

5. "A husband may reasonably chastise his wife." —*Hull's Crucible*.

We give the above quotation a place, and call the attention of the *R.-P. Journal* to the necessity of a crusade against the Michiganders as Free-lovers.

We call attention to the third clause, "If a married woman holds sexual intercourse with another man, except by consent of her husband, such party shall be liable for damages." What about unmarried women, or widows? Can a married man rent out his wife for gain? Read the clause. Is not the question advisable? And what say has the wife in the matter? We wonder if a married man holds sexual intercourse with another woman, such party shall be liable for damages, and to whom? Is there not here a necessity for something like freedom, social freedom?

Will Bro. Giles B. Stebbins answer? Are these statements in regard to the laws of Michigan true? Let us hear from you, Bro. Stebbins, or, to use a classic expression of yours, at the Dubuque Camp-meeting, in answering Dr. Severance, "Not a dog among them wags his tongue."

The fourth clause is bad enough, but not equal to the third; but the fifth is a clincher—"A husband may reasonably chastise his wife." That is, punish her with blows. What may the wife reasonably do to the husband? Echo answers, Grin and bear it. Bear his blows, hate, scorn, adultery, abuse, his children, or children by another if he will it; bear everything, and have no voice in the matter whatever.

Let every Reformer in Michigan, or any other State, see to it that these laws are expunged from their statute books, or hold their tongues forever on the subject of Free-love, Free-lovers and Social Freedom. We reject the whole of them.

Bro. Warren Smith is doing a good work in Minnesota; keep him at work.

#### THE WORK WE DO.

The work we do. Readers, we ask you to help us, for our hands are full. What with editing *THE SPIRITUALIST AT WORK*, lecturing, writing, farming, and caring for our family, we have all we can do. We are not finding fault, by no means, but wish to present our cause in its true light.

We are called upon to help repair the damages occurring to our cause through the bitter spirit manifested in our ranks. Minnesota, Wisconsin, Michigan, California, Iowa, are calling for our help. We wish to go, and at as low rates as we can; will you help us?

Now you can help us in our work by getting subscribers for our paper. Is it not your duty to do so? We will send the paper for three months, 30 cts.; six months, 60 cts.; one year, \$1.10. Let our subscribers interest themselves in our behalf and renew their subscription and add one new subscriber to our list as a New Year's gift, and thus become one of the great army of Spiritualists at work.

If we did not hold the cause sacred and true we would not importune you to subscribe. You can help us by purchasing books of us. We have on sale *The New Gospel of Health*, price \$2.50 bound in cloth; also \$1.25 in paper. We have for sale K. Graves' great work, *The Sixteen Crucified Saviors*, \$2 bound in cloth; also the Sermon of John Bakewell, of Topeka, reviewed by ourself, price 10 cts.

You can help us and the cause by purchasing these books of us, and we will send *The New Gospel of Health*, *The Sixteen Crucified Saviors*, and *The Bakewell Sermon*, to one address, for \$4.60, free of postage, a clear saving of sixty cents to the purchaser. Come, help us in our work, we need it.

We wish you to bear in mind that *THE SPIRITUALIST AT WORK* gives for the money more real original reading matter than any other paper of its size in the interests of Spiritualism, for it is free from advertisements. Terms \$1.10 per annum.

#### Test Department.

Every statement in this department can be depended on as strictly true and without exaggeration. We must not only have the name of the medium through whom the test may be given, but we must have reliable proof of the truth of such statements.

#### THE TEST.

We lectured in Cairo, Sunday morning and evening, Dec. 5th, to fair-sized audiences, during which we gave several fine tests.

No. 1. To a gentleman. There is with you a woman, carefully describing her. She is not your wife or sister, but knew you when 19 to 22; she appears to be about 18 or 20 years of age. This woman loved you, and at one time looked forward with hope, expecting to walk life's journey with you. The intention was thwarted by some untoward event; she went one way and you the other. Later, she married, and her life was wrecked. She is a spirit now, and here with you.

The statement was not denied, but evidently produced a marked effect on the gentleman, and was true.

No. 2. To a lady (name not known). There came and stood by her a child girl; it was a sweet, pretty vision. The daughter from spirit life. Identified.

No. 3. To a man, sitting by the window on our right and twenty feet away. There came and stood by him a man, who was a pilot on the river, and was killed or lost his life five years ago. This was fully affirmed subsequently, and proved a fine test.

At Morrison, on the evening of Tuesday, the 7th inst., we gave many fine readings of character, and tests of Spirit life. The interest manifested was great, and some said it was true, and others that it was false; again, that it was a humbug, and others, that it was electricity. Some said it was a grand success; again, "If he can't do any better than he has to-night he had better quit," etc. But we propose to relate what took place in the shape of tests, and leave our readers to determine for themselves. We will give the tests only.

No. 1. To a doctor. We see with you the phantom of a man who is not a relative; this phantom stands by you, then moves over to me, then back to you. He is near six feet in height, spare, with thin chest, but broad from point of shoulder to shoulder, his face is oval in form, rather long, nose Roman and thin or sharp, the forehead is high and full, the eyes deep set and a hazel blue, his hair a dark iron

gray. This man had much to do in forming the character of the man by whom he stands. I believe you are a doctor, are you not?

"Yes, sir."

"Well, we are in your hands for approval or disapproval. What do you know about this statement?"

"I do not recognize anything of it whatever. I know no such man and never knew him."

"Will you be kind enough to describe the head of the institution at which you studied medicine?"

"There were several of them."

"If you please, there is a matter of proof here, and we wish a correct answer, for we have made a direct statement."

"Well, you have not described him."

"Very well; you describe the President of the medical school at which you graduated."

"The President of that school was a tall, spare man, very thin chest, long oval face, somewhat thin, with large Roman nose, thin and sharp, his eyes deep set, but I could not give you any idea of their color, for I don't know hazel eyes from blue, and his hair was black when I knew him."

The audience laughed outright, for the doctor had literally met the case in his description of the President referred to. The doctor reached the wise conclusion that it is done through electricity, and then stated that he had, on one or two occasions, "found electricity in such quantities, in Kansas, that the hair on the tails of the horses would stand out stiff and straight, and when switched around to the side of the horse would stick."

All of which we were ready to admit, so far as electricity was concerned, but whence came the intelligence; for it was a foregone conclusion that electricity lacked brain. This was not replied to.

No. 2. To Captain Heeney. After reading his character with marvelous accuracy, and giving events in his life, we saw, sitting a little distance from him, a woman, some three or four and twenty summers. Directly we saw six lights, reaching from her head to the Captain, forming a segment or part of a circle. Under this arc and between the young woman and the Captain, sat a middle aged woman. We described the phenomena carefully, calling his attention to these lights, and stating that they represented spirits, and we believed children, and that two of them were males and four of them females. What do you know of them, Captain?

He replied, "The lady is my daughter, and my wife and I have buried eight children, five girls and three boys. Is this what you refer to?"

"We leave you to determine the fact, for all of our proof is from the party to whom we give the statement. We have seen six of these children, and hold they belong to you and are with you to-day."

No. 3. To Mrs. M., the lady last referred to. There is here with you the spirit of a man, carefully describing him. We judge he has been in Spirit life some two or three years; he is your husband. What are the facts?

The lady was much affected, and did not reply. Capt. H. replied, "The lady is my daughter, and you have given a very good description of her husband, who died a little over one year ago, and not three years."

No. 4. To a young lady sitting in the rear of the hall. We saw about her commotion, excitement, and change. We asked permission to state what we saw, it was granted; we then stated, It is now the 7th of December; two years ago the 20-23d of last November, there occurred that with you which affected you socially, personally, and locally; in fact, it is a pivotal point in your life, and you done well in taking the course you did.

The answer to this statement was as follows, "You are right in fact and incident, but not in date."

No. 5. To a gentleman, whose name we did not learn. After giving character and many dates, we stated, There is here with you the spirit of a woman. She died in the full bloom of life, say 25 or 30 years old, she impresses me that at one time in life she looked forward to marrying you; but was prevented for cause. This was when she was 18 to 20, you 21 or 22. We then went into a careful description of her, and when we were through, said, We are now in your hands; what are facts?

The man answered, "It is a pretty good description of my first wife."

"This is not your wife, never was; but a

young woman that at one time looked forward to become your wife. The matter was broken up; she married, and her husband proved worthless and her life a wreck."

The man replied, "Yes, there is such a case connected with my life. I know the man referred to proved worthless, but what became of the woman I do not know; cannot say if she is dead. Otherwise, the history is correct."

No. 6. To Mr. B. We see with you the head, face, and neck of a woman, the top of the shoulder is only visible. The hair is three shades darker than yours, the face is oval, a little long, fair and mirthful in appearance, a full head of hair, not long, coming just below the shoulder blade, the eyes full, clear, hazel, and humorous, the nose a little large, cheekbones full, but not marked, mouth small, slightly pouting. There is a general mirthful look of face, her shoulders are drooping, that is, from the ear to point of shoulder. She speaks to me one sentence, it is this, "Brother, I am here; am not dead." We say that this is your sister; what do you say?

The man answered, "I do not recognize her."

This was spoken in a careless, off-handed way, that said, You are not going to make anything out of me. We looked at him steadily for a moment, and then said, "Have you buried a sister?"

"Yes, sir."

"How old was she?"

"About twenty."

"Will you describe her?"

"Well, her shoulders were drooping."

"Very well; now her complexion?"

"Fair."

"And her hair?"

"Was full and brown."

"Was it long?"

"No."

"Her face?"

"Long and oval."

"In fact, did we not describe her accurately?"

"Well, yes, it will do." [Laughter]

This man is a Baptist, and we wormed the truth out of him; but it was hard work.

Thus the work goes bravely on, line upon line, here a little and there a little.

#### A GOOD TEST.

DEAR BROTHER — One day, not long since, I was dining with Mr. Graham and family, in Truckee, Cal. While at the table, there came to me the spirit of a little girl, a daughter of my host who passed to Spirit life two years ago, and at ten years of age, saying,

"Tell papa and mamma that if they will send to Mr. Mummel's, we will come and let him photograph us."

Mr. G. asked who she meant by us. After a little hesitation on the part of the spirit child, she said, "Aunt Carry and me."

Mr. G. said, "Don't you mean Aunt Hat?" [Harriet.]

"No; Aunt Hat can't come; but Aunt Carry can."

Mr. Graham replied, "The child had been very fond of her Aunt Harriet, and knew but very little of her Aunt Caroline." He asked her when they would sit for the pictures.

She said, "Aunt Carry says at 9 o'clock, San Francisco time, August 17."

Mr. G. wrote in good time, and in due time received perfect pictures of his daughter and sister Caroline. We consider this a good test.

P. W. STEPHENS.

Reno, Nev., Nov. 20, 1875.

We have on hand, for sale, *THE NEW GOSPEL OF HEALTH*, 520 pages, 120 illustrations, neatly bound in cloth, price, \$2.50, postage, 35 cts.; paper, \$1.25, postage, 25 cts.

*THE WORLD'S SIXTEEN CRUCIFIED SAVIORS*, 380 pages, bound in cloth, price, \$2.

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*JOHN BAKEWELL'S SERMON*, reviewed by E. V. Wilson, price, 10 cts., postage, 2 cts.

Also one year of *THE SPIRITUALIST AT WORK*, 26 numbers, 208 pages of the best reading matter ever published in Spiritualism. Price, \$1.10.

We will send all the above to one order for \$6.25, postage paid, not including the paper-bound *New Gospel of Health*.

Mrs. Cora Tappan closed on Sunday, the 5th inst., her engagement in Chicago, which has been a success. She goes to California.

For the Spiritualist at Work.  
NATURE.

BY JAMES FLAGLER.

Nature is the conjugal companion of God.  
Having power and wisdom, equal to the Lord;  
Conjointly, the Universe, with all its life, was brought forth,  
Intelligent humanity, the glory of the last birth.

Science and wisdom, with all that philosophy can lend,  
Cannot solve the problem of a beginning or end.  
We know of existence, progress, and strife,  
And believe we have proof of eternal life.

Nature is the only infallible teacher,  
All must study there to be a divine preacher;  
None can go wrong, if true to her exact inspirations,  
And are earnest and honest in their investigations.

Law and order prevail through all her vast dominions,  
Her truths are all sacred, on to infinite millions;  
All faithful souls may drink from her pure founts above  
And be cleansed and healed by her all-absorbing love.

Man, in the revelations of nature,  
Is unfolded as a perfect creature;  
In the image of God, organized and developed,  
A spiritual being, materially enveloped.

Happiness depends upon harmony  
With all the laws of physiology  
As they exist in the human constitution,  
To be obeyed, or suffer retribution.

Nature's most perfect bill of fare for human health,  
Consists of grains and fruits, abundant in her wealth;  
Pure soft water her only legitimate drink,  
For all her wise children, who can reason and think.

There is no knowledge outside of Nature's law,  
She is the whole, in perfection, without a flaw;  
Infinite wisdom is in her wonder-working power,  
How important, then, to follow her certain guide every hour!

She teaches us, as a divine reality,  
That man shall inherit immortality;  
Through her perpetual life, she tells us why,  
In our conscious existence, we cannot die.

As an offspring of her endless feature,  
We are, by her laws, a continued creature;  
If life could die, then all would be dissipated,  
God and the universe annihilated.

There are happy homes in the land of the blessed,  
Where all purified souls are sure to find rest;  
Sixty-five billions of miles distant from the earth  
Stands "Spring Garden City," with its mansions of worth.

Many noble persons, of earth's fair renown,  
Are there rejoicing in their heavenly crown;  
We have heard from spirits in the "Banner of Light,"  
Of their beautiful temples, all tranquil and bright.

Of their scenes, trees, fruits, and odoriferous flowers,  
Far transcending the most delicious of ours;  
No mortal can conceive of the infinite pleasure  
There is in progressive development, forever.  
New York, 1875.

For the Spiritualist at Work.  
CORRESPONDENCE.

KALAMAZOO, MICH., Oct. 13, '75.

E. V. WILSON, EDITOR OF THE SPIRITUALIST AT WORK.—Dear Sir: Notwithstanding I am an entire stranger to you, you have sent to me your paper, THE SPIRITUALIST AT WORK, for most of the time during the past year, without any order or subscription on my part; nevertheless, as I have taken the paper from the P. O. and perused it, I think I am justly indebted to you one dollar, which you will find herein enclosed.

I am not known as a Spiritualist, having attended but few Spiritual meetings, and never been present at a seance, at which it is claimed spirits (former denizens of earth) are so far materialized as to make themselves visible to mortal eyes. This being the case, I do not claim to be qualified to form an intelligent opinion in regard to the truth or falsity of Spiritualism. I must be permitted to say, however, that I hope, and have a strong desire, that it may prove to be true, for the reason that it will settle and decide the question of the immortality of the human soul, a question which has occupied the attention of mankind in all ages of the world, and in relation to which every intelligent being feels the deepest solicitude.

I know it is claimed by the advocates of Christianity that the Bible settles this vexed question, but it should not be forgotten that a very large number of intelligent minds, all over Christendom, after fully investigating the claims of this book, have come to the conclusion that it is not a divine revelation, and therefore furnishes no satisfactory evidence with regard to the existence of man after his present state of being is ended. To my mind it seems to abound in inconsistencies and absurdities, which the most skillful divine has been unable to explain, and contains many contradictions which the most astute theologians have been unable to reconcile.

I hope, therefore, that the investigation of

Spiritualism will go on until its claims to credibility are fully established, or it is proved to be an egregious imposition and humbug. The facts in relation to the matter are what I want to know. You may think it strange that, if I regard the subject of Spiritualism so important, I have given it so little attention. The truth is, I have been so thoroughly disgusted with the "free-love doctrine" which a large proportion of Spiritualists advocate, that I have been repelled from taking any active part in their proceedings. I am glad that THE SPIRITUALIST AT WORK does not advocate this infernal doctrine, which would in my judgment undermine the foundations of civil society, if it should be put into general practice. It seems to me that the advocates of free-love have done a great injury to Spiritualism.

SILAS HUBBARD.

ANSWER.—Friend Hubbard, your letter has been before us for some time, contents carefully considered. In fact, we consider your letter one of the most important that we have received, and should have been answered before this. We can only plead the amount of work we have to do, as an excuse for not replying, for we have no help whatever; Farmer Mary (Mrs. W.) has been confined to her room since the 26th of July, most of which time we have been by her side. What with caring for our large farm, editing THE SPIRITUALIST AT WORK, answering correspondence, lecturing, and watching a sick wife, we have our hands full; hence this delay. And yet we work eighteen hours out of twenty-four, and are as fresh and young to-day, at fifty-eight, as at thirty; and our success is mainly due to the Spiritual influx we have, and a good moral life, vested on works not faith.

Your name was handed us, together with fifty cents, at Kalamazoo, over a year ago; who gave us the money we do not know, but it is quite evident that the ground for Spiritual seed was well chosen, your letter fully sustains it. Your time will be up with No. 39, when we trust to hear from you again.

We hold that the profession of a belief is no evidence of acceptance or possession of a principle. Principle can only be demonstrated by acts. It is what we do, not what we profess, that constitutes the man. Your letter with enclosed dollar is a voucher that you are honest, and honesty is the bed-rock of Spiritualism. We have many subscribers who are professed Spiritualists; they ordered us to send them our paper before it was published, and have not paid us yet. They are free-booters as well as free-lovers, and that kind of love is a little too free for us, and somewhat expensive—we mean those who do not pay.

And now to the question of Free-love, Free-lovers, and Social Freedom. These three terrible subjects, of which the world is so much afraid, and which has produced such a *furor*, under the *nom de plume* of "Moses Woodhullism," the third great invention of a master-spirit in our cause (?), whose purity is so conspicuous that it has to vote itself sound every week, may be considered nationally as a slur and a stigma.

First—We understand "Free-love" to mean the sovereign right of a man or woman to choose for companionship, one of the opposite sex, and that this choice shall be made without let or hindrance from other parties, and should rest on the bed-rock of Love, and nothing else. There never should be financial, paternal, State, political, or religious consideration in the exercise of the choice of a wife or husband. The exercise of Love in Freedom, as above stated, should be guarded in its choice by a thorough knowledge of physiological laws and the moral worth of the subject chosen. After the contracting parties have determined in their choice, then this choice should be made public in some legal manner, in order to establish individual rights.

Second—We understand such contracting parties to be "Free-lovers," and in possession of the sovereign right of free men and women to decide the standard of life for themselves, socially, morally, and practically.

Social Freedom means just what religious or political freedom means, no more, no less, and grants no license to do wrong. Lust and promiscuity are violations of eternal principles, as well as corrupting features in society, older than Free-love, in its understood or modern expression, exists in every phase of human life, from the throne to the hut or wigwam. If we turn to social life, as it is before us to-day, Licentiousness stares us in the face at every turn, on every hand; wife-whipping, desertion,

starvation, rape on little girls and old women, are current events; divorces are as common as marriages, and those "whom God joins together" are divorced for thirty dollars—and yet we have never tried Social Freedom, or Free-love. Can we have a worse state of things than now exists? We think not.

Our position on this question is this, and we shall stand on this platform for all time. Read it carefully:

1. We believe in monogamy, one man and one woman, coming together for life, founded on love, and when they cease to love each other, respect wanes and separation is better.

2. We believe in woman's right to be as free and promiscuous as man, and that virtue is not a question of sex, hence both should be virtuous.

3. We believe in individual sovereignty; but grant no license to do wrong to either sex.

4. We believe in free speech, a free platform and the right to discuss all subjects germane to humanity.

5. We see no difference between the virtue of those who marry and divorce annually and those who live together during good behavior.

And finally, we have found those who howl loud and long against Free-love are usually divorced men and women, or keep a mistress.—Ed.

CORRESPONDENCE.

OAKFIELD, WIS., Nov. 15, '75.

BRO. E. V. WILSON—I am glad you stopped my paper, THE SPIRITUALIST AT WORK. By so doing you brought me to a sense of my own neglect and forgetfulness.

Now, in order to compensate for my carelessness, I enclose you \$5.35, which I wish you to dispose of as follows: First, pay my own arrearages, then send your paper to W. W. Wheeler, Theo. Willard, Oakfield, Wis. \* \* The balance to be devoted to the purposes below mentioned, Yours,

ISAAC ORVIS.

May the angels move others to go and do likewise. Selah.

REMARKS.—We are going to overstep the wish of our friend Orvis, and publish his letter. It speaks volumes, and testifies to what is a lamentable fact with our readers, that is, carelessness in not renewing when their time is out. We have, for a year and over, or from the time we came to Chicago, sent our paper overtime, up to the close of Vol. 1, with No. 26. We then began to drop off those in arrears, and now we are in receipt of scores of letters, Why has my paper been stopped? or Herewith find enclosed \$1.10 for renewal, and send back numbers, etc.

We thank Bro. Orvis for repenting, but doubly thank him for renewing and sending up other names. We know that our friends have not forgotten us, and yet we do feel that they have listened to *ex parte* evidence in regard to us, without hearing our side of the question.—Ed.

GOWANDA, N. Y., Nov. 24, '75.

BRO. E. V. WILSON—Dear Sir: Please find enclosed P. O. order for \$5.60, and a list of ten names to whom I wish you to send THE SPIRITUALIST AT WORK for six months, and credit the balance, ten cents, on my postage, which has not been paid. I feel it is a great pity that the masses are starving for the light of truth, and it is with the hope that at least a few may get a glimpse of that light that I make this small investment, and that after the perusal of your paper six months, they may have good reason, when looking back, to exclaim, Blessed was the day that we were first permitted to peruse this very welcome sheet. The Test Department alone we consider returns much more than value received for the subscription price.

So, dear Brother, our desire is that you may be kept strong, and march fearlessly onward, proclaiming the truth and glad tidings, as God permits them to be revealed through your organism.

The enclosed list of names are persons that we met with in our travels this season, and we feel in hopes that by thus doing it may be the means of extending the circulation of your very much prized paper. Yours for the right.

TRUMAN P. ALLEN.

REMARKS.—We have a number of friends who are helpers indeed, and trust to hear from many others who will go and do likewise. May the soul of Bro. Allen, and all like him, never meet the betrayer. Selah.—Ed.

For the Spiritualist at Work.  
A SPIRIT COMMUNICATION.

BY PHILO.

NEW YORK, 23d Nov., 1875.

DEAR SIR—Seated by my stove, reading your No. 34, I was much interested in your test exhibition, page 5, at Grow's Opera House, when a vivid flash of light startled me, and my left hand commenced to move. This, with me, is a sure sign of a special communication, by automatic writing, and I took my pencil and penned the enclosed. Each word is given separately, and I am a simple instrument. I send you the original, and my copy by right hand, for your perusal.

To me, it is only another evidence of Philo's power over me. I was not aware of his presence until he flashed the light. In my Tale you have an evidence of impressional power; in this, a specimen of automatic power; and can judge of my genuineness as a medium. You must take the communication as given, and trace its truth in the impress action of your own mind.

I am pleased to perceive that you intend issuing the Tale in book form; when you wish, I will send you a title-page for your consideration. Yours resp'y,

E. V. Wilson, Esq.

W. B.

Copy of Philo's communication, by automatic writing through W. B.'s left hand.

23d Nov., 1875.

MY SON—Write to Wilson and tell him that he is developing into another phase of power, by which important earthly causes, affecting character and human life, are to be disclosed, in order to convince man that the soul is eternal and will exact the uttermost farthing from every co-laborer, and extend the same.

Equity cannot be suppressed in any sense or time; it is an eternal law, and the causes of deviations in the mundane life will be revealed by degrees.

This feature of the double appearance springs out of the power of his guide, operating in conjunction with his (Wilson's) spirit organization at the moment he is called upon to give an utterance to startle a humankind seeking for truth in Spiritualism. We accept these evidences as an aid to our own progress, as an instrument to use. These specimens are as new as the coming of him, as a proclaimer and exhibitor of the philosophy.

PHILO.

REMARKS.—We accept the prophecy of Philo, and wait its fulfilment. We know W. B., and have felt the power of Philo, and glory in his influence. W. B. is a medium of marvelous power and worthy "A Tale of Life: or, The Broker and his Victims," written expressly for THE SPIRITUALIST AT WORK by a spirit. We shall publish the Tale in pamphlet form, in January or early in February. It is full of thrilling interest, and reads well.—Ed.

For the Spiritualist at Work.  
A REPLY.

BRO. CHURCH—One thing I will admit, if you can keep track of yourself you can do more than I can. Not being able to find anything on our planet that is unchangeable, you take a tour of observation to the Sun, Moon, and Stars, and inform us that the land and water of which they are composed has always been visible, and always will be, and consequently unchangeable. This is singular, as I had supposed the same laws that govern our world govern all. Any ten-year old school-boy will tell you that chemical analysis will convert the land or water of our planet into invisible conditions (*gas*, if you please). Go to an analytical chemist and he will give you a practical demonstration of the fact, and if this does not satisfy you, put some water in a kettle, set it boiling, and if it does not pass to conditions invisible to you, I will own up. You say that, to you, the visible are effects; so they are to me; but are you blind to the fact that the visible and invisible are constantly changing places; that what is visible in one condition becomes invisible in another?

I have no theory that is not based upon the reciprocal relations of the visible and invisible. Refute this, and you refute all I claim. If, as you assert, life is independent of both mind and matter, why don't you give a specimen of it? Your assertions, or mine, independent of proof, are not worth much. My assertions in the start were no stronger than they are now, and will be, till I have evidence to refute them.

If they are not clear to your comprehension I cannot help it. All I claim, or have claimed, is that the visible and invisible, call them by any or all names used to designate opposites, are *interchanging relations*, and that life and all its phenomena are the result of this interchange. And I further assert that all efforts made by Spiritualists, Materialists, or God-in-the-Constitution bigots, to sustain the supremacy of the invisible over the visible, instead of each being derived from the other, is a blow, struck not only at the principles upon which our government, but upon which all existence, is based. The world has been drenched in the blood of untold millions in insane efforts to sustain this worse than infernal belief, and if coming events cast their shadows before them, the end is not yet.

The authors of Tuttle's Arcana of Nature say they subject themselves to the humiliating task of proving their own identity. It seems equally humiliating, if not absurd, to be called upon to prove what is constantly occurring before all eyes—the interchange between the visible and invisible. If there is such a thing as a self-evident fact, it is that the powers of government are, in all cases, derived from the governed, instead of from a Supreme Being, and that action, balanced by reaction, is the motive power of all. That Spirit and Material worlds, the visible and invisible, are constituent parts of each other, as much so as males and females are in their products, with a constants interchange between, either on the ascent or descent, is a fact that ordinary, or extra-ordinary, intellects are invited to refute if they can, by impeaching the evidence of their own senses. Yours, as ever,

TINNEY.

Westfield, N. Y., Nov. 6, 1875.

For the Spiritualist at Work.

## A CRITICISM.

BY M. L. SHERMAN, M. D.

BRO. WILSON—It is said that "agitation of thought is the beginning of wisdom." Then, keep the ball rolling. In number 33 of THE SPIRITUALIST AT WORK, J. Tinney has written, which I feel like gently correcting. His strength of Prof. Van Hook's argument, when he says the internal fires are not fed, etc. In my opinion, his arguments are based upon sound logic. It is a fact, which no one can deny, that the earth must be fed, must have something to burn, but the deductions Friend T. draws from the internal fires of the earth are fallacious. He quotes in support of his belief, from page 160 of the Hollow Globe, as follows:

"Every animal must certainly derive all its peculiarity of construction, with every element of its nature, from the earth; and if provided with a nervous system that permeates every muscular fibre, then the physical globe must have something of this character, for it assuredly could not have imparted to the animal that which it did not possess itself."

Mr. Tinney's deduction is this: "If the products of the earth require constant sustenance to keep fires burning within them, does not the same law apply to the earth itself?"

I admit that the body of the man is of the earth, earthy, and must be fed from the various elements of the earth; but fire would be the last thing that I should feed the body with in order to keep it alive. There is no reservoir of intensely heated matter inside our bodies, as is represented to exist inside the crust of the earth; therefore the analogy does not hold good. The earth is an aggregation of eternal living entities or atoms, and each entity is surrounded by an atmosphere of its own. Each entity then has within itself, in miniature, all there is in the universe, and must develop itself through all or similar forms, no two forms being exactly alike; consequently, no two can develop exactly alike, because Nature never repeats herself. From this fact, it will be perceived that a homogeneous mass of fire inside our earth will not answer for all conditions of life, for living entities can form themselves into a body politic, like the earth or any other body, and work together for the good of all; or they can set up business for themselves as entities do that belong to the atmosphere. The earth is only a community of living entities, dissolving partnership at their own pleasure.

If the eternal living entity, or the I Am, of the man, is now dependent upon the earth for sustenance, upon what did it depend before the earth was? If by your law of analogy, we are

fed from the earth, what, I would inquire, feeds the earth? Such reasoning would cause you to fall back upon a God-power in order to feed the first world, which power you deny.

Again, sir, you have made a grand mistake in saying that intelligence increases from center to circumference on our planet, and preclude the idea that its interior is inhabited, or can be, by man. In this statement you have got the cart before the horse. The greatest intelligence is not at the circumference, but at the center, or soul of things. All things are developed from the intelligence of the germ, or soul center, and grows weaker as it approaches the circumference. There is no more intelligence existing now than there was in the eternity of the past, and there can nothing be added to the eternal future. Progression means that each entity must pass through all the infinite forms of life which has existed in the past, or will exist in the future; then one will be all and all will be one in experience.

With due respect for your opinion, though we differ, I remain thine.

Adrian, Nov. 11, 1875.

For the Spiritualist at Work.

## MOB LAW IN MT. VERNON, IOWA.

CEDAR RAPIDS, IOWA, Nov. 6, 1875.

BRO. WILSON—You were once forty minutes in Mt. Vernon, Iowa, the seat of Cornell College, the nursery of Iowa Methodism. The students you may have converted in that forty minutes' speech have graduated, and a new crop of embryo ministers are anxiously awaiting their diplomas, when they will be "called" to work for the Lord.

I have just given four lectures there, and stirred the waters. Sunday eve, Oct. 31st, I spoke on "The To-morrow of Death." Had a good house, and respect for the Sabbath, or because I did not rub old errors badly, kept the students, many of whom were present, quiet. While I was proving, Monday eve, the Old Manifestation true by the New in our midst, I was disturbed by them and had to speak to them. And on Tuesday, while I was speaking on "The Ten Commandments of Jesus," thereby hunting for his followers, they disturbed me so that several times I spoke to them, and finally they so hissed and disturbed me that the citizens had to go among them and keep order. It is the first hiss I have heard offered to Spiritualism in my three years' public work, and is the legitimate fruit of sectarian instruction. This night they followed us home, and hooted and yelled around the house till they disturbed the town.

The next eve an admission fee kept most of them out, and the presence of mayor and marshal inside kept quiet there; but they once stoned the outside of the hall, and the officers had to keep watch around the building. This night, after we had been quietly at home for an hour, they appeared on the scene, and stoned the house, throwing at my head through the window. I was the guest of Father Post, an old man of 77 years, foremost in all good work. He, in the bitterest days of the anti-slavery agitation, joined it and labored through it all; was early a teetotaler, and priest and layman called him crazy, because he would not imbibe with them. But in all his experience, he has never before been disturbed; his home has ever been sacred, though a Garrison or Phillips, an Abby Kelly Foster or a Pillsbury, a Fred. Douglas or a Sojourner Truth, were sheltered by it. But, lo! in progressive Iowa, because he sheltered one of the weakest of Spiritualist speakers, his house is mobbed, under the shadow of a college having a *U. S. army officer on detail, and paid by the Government*, among its teachers. A Christian college teaching military tactics, and the inspiration of the institution working out in hisses, yells, and night attacks on free speech!

But, worse yet. Not one of the college faculty called to even inquire about the matter, to say nothing of expressing their sympathy for the white-haired old man, or to condemn this attack upon free speech. Pres. King, when approached upon it by one of the citizens, remarked, that he could not run around town to apologize for what his students did; that of course he believed in free speech, and if the names were given would punish the boys; it would not do for the reputation of the college for such things to be. Comment seems unnecessary.

Away with all teachings that so paralyze the soul as to dry up the fountains of patriotism, and leave only those of selfishness in flow.

First and last and always should be the protection of liberty; before all else, the inculcation of the principles of freedom should be the object of the teacher. But, put Sect above Truth, Methodism above Free Speech, Self-interest above Country, and then raise ministers, and well may a Jamieson write of "The Clergy" as a dangerous element to our freedom.

"Only an attack on Old Man Post and his Spiritualism." But it is an attack that, like Sumter's first gun, shall continue to reverberate till the last hold of priestcraft falls. The press of the State is taking the matter up, and the cause we love will gain.

As soon as the friends can raise the funds I return to Mt. Vernon, and give a week's lectures, and in time the heel of free speech shall bruise the serpent in Cornell, and never a hiss be heard there. So goes it. Kicked here and cuffed there and cursed everywhere, still the cause goes onward. Holmes paraphrases Bryant's oft-quoted couplet, thus: "Truth, run over by a locomotive, gets up stronger than ever; but Error dies from the scratch of a pin." So, roll on, oh priests, your engine, the angels are here with the pins. Yours ever.

CAPT. H. H. BROWN.

## NORTHERN ILL. ASSOCIATION OF SPIRITUALISTS

Will hold their Fourteenth Quarterly meeting at Rockford, Ill., on Friday, Saturday, and Sunday, Jan. 14, 15, and 16, 1876, commencing on Friday at 10 o'clock, a. m., and holding over Sunday, the 16th.

Speakers engaged, Mrs. H. Morse, of Joliet, Samuel Maxwell, M.D., of Chicago, Dr. Stewart, of Kendallville, Ind., Dr. Severance, of Milwaukee, E. V. Wilson, of Lombard, Ill. Mrs. Suydam, the Fire Queen will be present, and other Test mediums.

We expect Prof. Hudson, of Indianapolis, the Sankey of Spiritualism, to be present and entertain us with song and music.

This will be the opening mass-meeting of a series of meetings looking forward to a grand Camp-meeting next summer. The great features of the meeting will be, 1. E. V. Wilson, in his role of Test readings of character, on Saturday and Sunday, *unequaled*. 2. Samuel Maxwell, under control of Dr. Gordon, a spirit, will answer questions; *never beaten*. 3. Prof. Hudson will sing the *best Spiritual songs* of the age. The Professor is far ahead of Sankey or Bliss, the great revivalists. 4. Mrs. Suydam as Fire Queen is the *wonder of the world*. 5. Dr. Stewart has no equal as a *logician*, and, 6. Dr. Severance, on *How to Live*, will be worth a month of hard study. Let all come up to this *feast of good things*.

Remember, our platform is free, and that the Spiritualism of Northern Illinois *knows no gag law*.

DR. O. J. HOWARD, Pres.

E. V. WILSON, Sec.

Lombard, Ill., Dec. 4, 1875.

The *Banner of Light*, the *R.-P. Journal*, the *Woodhull & Claflin Weekly*, the *Crucible*, and the *Investigator*, please copy once, and oblige.

## NORTHERN WISCONSIN SPIRITUAL CONFERENCE.

To the Spiritualists and Free-thinkers of Wis.

The Northern Wisconsin Spiritual Conference will hold its next quarterly meeting at Ripon, Wis., on the 17th, 18th, and 19th of Dec., 1875. Mrs. Dr. Severance, of Milwaukee, is already engaged for the occasion; other prominent speakers will be in attendance.

Let all come up to the work, and not leave the burthen to be borne by the few. The meeting will be called to order at 2 o'clock, p. m., Friday, the 17th.

ISAAC ORVIS, Pres.

DR. J. C. PHILLIPS, Sec.

Omro, Wis., Nov. 24, 1875.

## ANNUAL MEETING OF THE NEW YORK STATE SPIRITUALIST ASSOCIATION.

The annual meeting of the above Association will be held at Temperance Hall, Lockport, Saturday, Jan. 8th, at 2 o'clock, p. m., in connection with the quarterly convention.

Reports of officers, the election of officers for the ensuing year, and the transaction of any other business relating to the interests of the Association, will be then and there attended to.

J. W. SEAVER, Pres.

A. C. WOODRUFF, Sec'y.

Lord Bacon had music often played in the room adjoining his study. Milton listened to his organ for his solemn inspirations; and music was ever necessary to Warburton. The symphonies which awoke in the poet sublime emotions might have composed the inventive mind of the great critic in the visions of his theoretical mysteries.—*Disraeli*.

We see scarcely anything just or unjust that does not change its quality with its climate. Three degrees of latitude upset all the principles of jurisprudence; a meridian determines what is truth, or a few years of settled authority. Fundamental laws may vary. Right has its epochs. Droll justice, indeed, that a river or a mountain limits. Truth on one side of the Pyrenees is error on the other.—*Pascal*.

The laws of nature are just, but terrible. There is no weak mercy in them; cause and consequence are inseparable and inevitable. The elements have no forbearance. The fire burns, the water drowns, the air consumes, the earth buries; and perhaps in would be well for our race if the punishment of crimes against the laws of man were as inevitable as the punishment of crimes against the laws of nature—were the man as unerring in his judgment as nature.—*Longfellow*.

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## Living Department.

In this Department everything pertaining to the advancement and elevation of woman shall have a place, and our children also; who are to be the men and women of the future. What they will be, depends upon what we now teach them.

BY M. EMERSON WILSON.

Letters and communications for this department must be addressed to *M. Emerson Wilson, Lombard, Illinois*. Mothers, sisters, friends, one and all, send us *living truths*, life experiences of your own souls, and let us live our real selves, our inner life, and seem and be to each other what we really are.

From Arthur's Home Magazine.

### A STRING OF PEARLS

BY AUGUSTA E. NICHOL RICH.

I had a string of lovely pearls;  
Two noble boys, two wee, fair girls;  
Strung on the rainbow-ribbon—hope;  
A clasp beneath each tiny throat—  
A golden clasp—strong, pure, and fine—  
Wrought from the gold of love divine:  
A love eternal as the song  
Upon our Savior's natal morn,  
Sung by the angels, clear and sweet,  
While kneeling at Jehovah's feet;  
And o'er the earth the blessed refrain  
Fell soft and sweet as April rain.

Alas! my rainbow-ribbon, hope  
Was frail as fair; too soon it broke;  
And half my pearls, despite my tears,  
Slipped off. The agony of years  
Seemed crowded into those few hours,  
When first I saw my pearly flowers  
Lie crushed! Oh, God! those hours of pain!  
Oh! may their like ne'er come again!

So sudden fell my first sweet pearl—  
My little, loving, lisping girl—  
I could not feel that it was death;  
Not even when I saw her breath  
Was gone—her heart was still—  
I did not say, "Father, thy will,  
Not mine, be done." Nay, do not chide,  
For the kind angel by my side  
Said it, and gently sealed my lips,  
While o'er me passed death's first eclipse.

Again that same kind angel hand  
My string of lovely pearls unbound,  
And took my laughing boy away  
For "Lexia's" sake. What could I say?  
I bowed and strove to kiss the rod—  
The angel said, "Thy will, oh God!"  
These shadows, like the ocean spray,  
Damps all the blooms of sunny May—  
Or, like the breath of the Simoom,  
Wafts echoes only from the tomb.

But through the mist bright forms are seen,  
Sweet voices mingle with each drum;  
And still each day I count my pearls—  
One—two—three—four—two boys, two girls.  
St. Johns, Mich.

### "A FEW FRESH FLOWERS."

BY EMMA FRANCES DAWSON.

White ashes creeping o'er the glow  
Of burning coal, strange waken show  
Of fire, the full pomegranate blow  
That Jaffa pilgrims know—

Tea-roses, pinks, and pansies, met  
Mid lilies, myrtle, mignonette,  
Verbena (lemon), violet,  
Green sprays surrounding set—

Dared I interpret this bouquet,  
So passion-filled, its perfume, may  
His fervent longing well portray.  
The pomegranate doth say.

Though burnt-out years in ashen heat  
Turn white his head, his heart's great deep  
Through Life's brief turmoil, Death's long sleep,  
Aglow with Love shall keep!

O, blazing bloom! O, burning heart!  
From melting flame I stand apart  
As maiden must; my only art  
To shy response impart.

Is not through blossoms' breath of balm,  
But—sung from happy heart—this psalm,  
Which heard by him, should prove a charm  
To doubts and fears disarm.

For the Spiritualist at Work.

### PRACTICAL LESSONS.

BY JULIET H. SEVERANCE, M. D.

"The world moves" is an old saying, and none the less true for being old; but the new question, and the one that concerns us most intimately is, how can we make it move faster or better, and how move in harmony with it?

There are various ways in which the lover of humanity may aid its efforts toward a higher life, the first and most important of which is self-improvement, self-culture, and development. Of all methods to aid the human family, the most efficacious and direct in its influence is, to make of yourself the best man or woman you are capable of becoming, and how can this be accomplished, but by persistent study and application, in order to understand the grand principles of life, the relation of cause and effect, and the natural result of every mode of life; then may we choose what results we desire in our life, and adopt the mode that will bring them, for the same causes always produce the same effects.

When I say that we, as a people, are a vast multitude of diseased, debilitated, half-made-up men and women, none will dispute me. When I say that most of the suffering misery, and even losses of life, come in consequence of this condition, the aching hearts of thousands of weary watching and bereaved fathers, mothers, children, and friends, suffering from

the premature deaths of loved ones, after weary weeks or months of anxious solicitude, will answer, too true. But when I say that this misery, sickness, and premature death, is the natural result of our ignorance, and something we should feel ashamed of, as we would theft or drunkenness, then nearly every one takes issue with me and are ready to bring all manner of excuses.

"This child died because too good and pure for earth." Nonsense! If goodness and purity is needed anywhere it is here, to leaven the lump of corruption and hypocrisy labeled society. It is the ignorance of organic laws that begets children with such a lack of vital power, and then so treats them after they are born that is the cause of early deaths.

"That man died in the prime of life, of the arduous labor of teaching the people a higher life." That showed he was not fit to be a teacher of the people, and I will wager that, instead of his "labor in the vineyard" causing his death, it was his unphysiological habits, his bad diet, tea, coffee, tobacco, or other stimulants; his lack of bathing, proper exercise, pure air and the right magnetic conditions.

We are quite too ready to lay our misfortunes to something beyond our control, when they are only the natural results of our own misdeeds. With our every-day habits right, and our systems in a healthy condition, we can endure almost any degree of labor, can resist climatic changes, and overcome most of the incidental circumstances that would otherwise make us sick and even cause premature death.

I will, from time to time, speak to the readers of THE SPIRITUALIST AT WORK upon these every-day, practical subjects, with the view to help them to a better understanding of life and its uses and beauties.

For the Spiritualist at Work.

### CORRESPONDENCE.

CHICAGO, ILL., 164 WARREN AVE.,

Dec. 6, 1875.

DEAR SISTER WILSON—I hear you "still live," notwithstanding the very severe illness you have had since last I saw you, and I am very glad you still dwell among us.

I have been East of late, and had the pleasure of attending some of the wonderful seances held in New York and Boston. I attended in New York two seances at the residence of Mrs. S. A. Lindsley, formerly Mrs. Waterman, mother of "Rene and Lilly," whom all Spiritualists know by reputation. At the second seance some thirty persons were in attendance and we had flowers in profusion placed upon the table before us, and we felt that the angels were indeed in our midst.

Mrs. Lindsley devotes the most of her time, as I am told, to answering sealed letters.

On these a pressed rose which was given to me by many others at Mrs. Thayer's, in Boston. Mrs. Thayer is the famed "Flower medium." I should judge, as did others who were present at the seance, that at least half a bushel of flowers were placed upon the table before us, and under conditions which precluded the possibility of deception. At the seance last mentioned were many people of note, and I will mention Robert Cooper, of England, Lita Barney Styles, Mr. Morrison, the blind medium, and Dr. Newman.

I also attended a seance given by Mrs. Seaver, of Boston Highlands, where some eight or ten spirits were seen and recognized by friends present. At one time three faces were seen. I distinctly saw my friend, Harriet Washburn, and recognized her, as did her husband, who was present. A spirit, calling herself Leiravka, came out of the cabinet and sat in my lap, even cut a lock of hair from her head and presented me.

I could write much more in connection with those Eastern mediums, but am fully aware that you require short articles, so will close by saying, I see no difficulty whatever in appreciating fully the idea of bodies of Spiritual matter clothed with properties as fully inherent as those we call earthly matter, but different from them. Do you?

ANNIE LORD CHAMBERLAIN.

Honest Sammy Maxwell, M.D., is speaking in Chicago before the First Society of Spiritualists.

We learn that the First Society of Spiritualists return to Grow's Opera House after the 5th inst.

True dignity is never gained by place, and never lost when honors are withdrawn.—*Mas-singer.*

### For the Spiritualist at Work. THE FACTORY GIRL.

BY MARY M. D. SHERMAN.

Lovingly nestled amid sturdy oaks and drooping elms, stood the inviting cottage of Farmer D., than whom a kinder or larger-souled man never lived. The latch-string was ever out for the foot-sore, or heavily-laden traveler, and many weary pilgrims found strength and repose beneath his sheltering roof-tree.

The broad lands of the farmer were well-tilled, and his industry was unremitting, for, was he not working for his Alice, the only pledge left him by her who was his faithful wife and true companion, and when the transition hour came, bade him stand between her and harm? Little realized the fond parent, as he donned his working harness on that fated June morning, and kissed a good-bye upon the sweet lips of his pet child, that ere the going down of the sun, his spirit would have reached the gateway of the Real, and his Alice would be left an orphan and alone. But so it was to be, and she who had never known sorrow was to take the cup and drink the bitter draught. In her deep agony, I went to her, well knowing that words would seem like idle mockery. I knew that her sorrowful baptism would promote a healthful reaction when her grief should have expended itself, and for that time I waited with much anxiety, for I saw that her delicate nature had received a terrible shock, and at times I almost feared that it might prove fatal; but her recuperative powers were strong, and she came forth from her lone Gethsemane a matured woman, ready to take up her life-duties, whatever they might be.

Thankful that the crisis had passed, I said, "Alice, dear, life is a great gift; labor a priceless blessing; the world is a mighty school; enter as a student, and let experience be your faithful teacher; learn to be strong, and to endure; so shall you accumulate wealth of soul, which no power can rob you of, and attain an individuality which will prepare you for any emergency in life."

Tearfully the bereaved child looked at me, saying, "This dear home can no longer be mine, for I am informed that my father's pecuniary affairs are very unsettled, and my resolution is to remove to M. and enter the factory, if possible I may pay off the debt belonging to this place, for it is bound to my soul by such fond associations. Your kind words have penetrated my inmost being. I will believe in myself and the powers centered therein."

Time passed on; Alice worked with courage and zeal, until she was able to pay the uttermost farthing towards the home of her childhood. None knew the trials she bore, from day to day, in an atmosphere so uncongenial; none knew of the anguished heart-beats, as she toiled from year to year. Little did the casual passer-by realize the workings of the brave, earnest girl, as she quietly trod the even tenor of her way, catching sun-rays peculiar to her nature, and unfolding a grand, positive power, which was preparing her for a larger field of usefulness, and one in which she was to be the center.

Months passed by, and again we met, as in years ago. Alice, the beautiful and symmetrically proportioned woman, and I, the returned wanderer from sunny climes. I found my young friend in the cottage by the wayside, the rightful owner, and an ornament to society. Instead of the lonely woman in a foreign element, I found her the affianced chosen of one of nature's true noblemen. To-day, her work is large, prominent, and grand; she is one of the great souls who scale heights that others may ascend with less difficulty.

As we sat upon the vine-covered portico of her loved home, she said, "You were the friend who inspired me with hope when shadows were thick about me, and memory has woven many bright garlands for you, which the glowing morn of the future shall reveal to you. Of my life as a factory girl I feel proud, because it taught me of self, the world, and nature, and because of my conquests, I shall the more joyfully meet the loved parents who are waiting for me on the 'Sunset Ferry's Shore.'"

Blessed reunion of father, mother, and child, each unrolling their life-scroll, and gathering pearls of wisdom from the experiences of earth.

Adrian, Nov. 6, 1875.

False friends, like our shadows, keep close to us in the sunshine, and vanish in the shade.

### THE POETIC CLAIRVOYANCE.

What is the poet's condition when writing? If Shakespeare called it a "fine frenzy," a modern psychologist would be quite as likely to say it is a kind of clairvoyance. The poet is a medium, and he has always recognized himself as such ever since, and long before the invocation which begins the great early epic. He holds the pen, and the divinity, the muse, the inspiration, the genius, the spirit-influence—whatever the time may choose to call it—shapes the characters.

The difference is this, In the "medium," commonly so called, the mechanical process of writing is automatically performed by the muscles in obedience to an impulse not recognized as proceeding from the will. In poetical composition the will is first called in requisition to exclude interfering outward impressions and alien trains of thought. After a certain time the second state, or adjustment of the poet's double consciousness (for he has two states, just as the somnambulists have), sets up its own automatic movement with its special trains of ideas and feelings in the thinking and emotional centers. As soon as the fine frenzy, or quasi trance state is fairly established, the consciousness watches the torrent of thoughts and arrests the ones wanted, singly with their fitting expression, or in groups of fortunate sequences which he cannot better by after treatment. As the poetical vocabulary is limited and its plasticity lends itself only to certain molds, the mind works under great difficulty, at least until it has acquired by practice such handling of language that every possibility of rhythm or rhyme offers itself actually or potentially to the clairvoyant perception simultaneously with the thought it is to embody.

Thus poetical composition is the most intense, the most exciting, and therefore, the most exhausting, of mental exercises. It is exciting, because its mental states are a series of revelations and surprises; intense, on account of the double strain upon the attention. The poet is not the same man who seated himself an hour ago at his desk, with the dust-cart and the gutter, or the duck-pond and the hay-stack and the barn-yard fowls beneath his window. He is in the forest with the song-birds; he is on the mountain-top with the eagles. He sat down in rusty broadcloth, he is arrayed in the imperial purple of his singing-robe. Let him alone now, if you are wise, for you might as well have pushed the arm that was finishing the smile of a Madonna, or laid a rail before a train that had a queen on board, as thrust your untimely question on this half cataleptic child of the muse, who hardly knows whether he is in the body or out of the body. An wonder if, when the fit is over, he respects like one who is recovering from the excess of the baser stimulants.—*in the September Atlantic.*

ENEMIES.—Have you enemies? On and mind them not. If they walk on your path, walk around them, and do you regardless of spite. A man who has no enemies is seldom good for anything—he is not. That kind of material which is so easily worked, that it resists nothing, while every one who thinks for himself, and speaks what he thinks is always sure to have enemies. They are as necessary to him as fresh air; they keep him alive, active.

A celebrated character who was surrounded by enemies used to remark, "They are sparks, which, if you do not blow, will go out of themselves. Let this be your feeling, while endeavoring to live down the scandal of those who are bitter against you. If you stop to dispute with them, you do but as they desire, and open the way for more abuse. Let them talk—there will be a reaction if you perform your duty; and hundreds who were once alienated from you will flock to you and acknowledge their error. Follow this advice, and you will never have cause to regret it."—*Boston Investigator.*

HUMAN LOOKS PERPETUATED.—Although garments may represent one phase after another of fashion; loop, writhe, sweep, flounce, wriggle themselves into strange forms, and into shapes prim or romantic or practical, as the case may be, yet faces tell another story. They scarcely alter even in expression from one generation to another; the familiar looks come traveling down to us in all sorts of ways and vehicles; by paint, by marble, by words, by the music the musician left behind him, by inherited instincts. There is some secret understanding transmitted, I do believe, from one set of human beings to another, from year to year, from age to age, ever since Eve herself first opened her shining eyes upon the Garden of Innocence, and flung the apple to her descendants.—*From "Miss Angel," in the Cornhill Magazine for January.*

Most of the shadows that cross our path through life are caused by our standing in our own light.

Consider that day as lost, in which something is lost for one for others as well as for you.

A good word is worth gold.—*Shakespeare.*

### PSYCHOMETRIC READING.

Or Psychometric delineations of character. Mrs. MARY M. D. SHERMAN would respectfully announce to the public that she will, upon reception of a letter containing photograph (to be returned), month of birth, age, married or single, animal and flower preferred, give an accurate description of the leading traits of character, with marked changes in past and future life. Terms, \$1 and two postage stamps. Address, Mrs. MARY M. D. SHERMAN, Box 1203, Adrian, Mich.